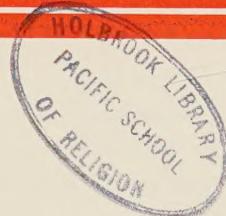


# ECUMENICAL PRESS SERVICE

Published under the auspices of the: World Council of Churches · International Missionary Council  
World Alliance of Young Men's Christian Associations · World Young Women's Christian Association  
World's Student Christian Federation · World Council of Christian Education · United Bible Societies

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No. 33/27th Year

26th August, 1960

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## WCC Central Committee Discusses Unity

(St. Andrews, Scotland) - Strong support to a statement defining the theological nature and organisational form of Christian unity has been given in discussions by the Central Committee of the World Council of Churches at its annual meeting in St. Andrews, Scotland (August 16-24).

The statement declares that the unity sought is primarily a local unity or "one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another ..." It emphasizes that such a unity "is not one of uniformity nor a monolithic power structure".

The report came from the triennial meeting here last week of the 100-member Faith and Order Commission, a WCC body set up to study questions of church doctrine and organisation and "to proclaim the essential oneness of the Church of Christ".

Professor Henri d'Espine, theological professor at the University of Geneva, Commission vice-chairman, in an introduction of the report said the statement "implies that there would no longer be in each locality several churches, but one church comprising all those in that locality who confess the Lordship of Jesus Christ".



Further, he said, "their union would be based on the same baptism and express itself by the preaching of the same Gospel and by participation in the one Bread".

He said it means that "the local community would be linked to the whole Christian community of all times and of all places by the fact that its ministry and members would be acknowledged by all".

He added that "by its very nature such a unity is visible, but it does not imply a single centralized ecclesiastical institution ...".

He asked: "Are the member churches of the World Council of Churches ready to make such a choice?"

"Agreement on this point, if it would be realized", he said, "would undoubtedly represent a step forward in the pursuit of unity - a step which would be doubly significant insofar as the general impression which we give is one of stagnation in this matter."

In discussion following, Lutheran Bishop Hanns Lilje, of Hanover, Germany, indicated general agreement with the proposal, but pointed to the problems it raises. He said it would be a long and difficult road forward and mentioned particularly the traditional problems raised by different concepts of baptism and the ministry.

Mr. Francis P. Miller, a layman of the Presbyterian Church, US (Southern) Church, Charlottesville, Va., emphasized the urgency of consideration of progress in church unity. He urged that emphasis be focussed on community levels and illustrated the dilemma for the layman by citing a US community of 35,000 persons which has churches of 31 different denominations.

The Archbishop of Canterbury, Dr. Geoffrey F. Fisher, described the goal as set forth in the Faith and Order Commission report as "completely satisfying" and in "the apostolic tradition of the New Testament".

The Rev. Charles Westphal, of Paris, French Reformed clergyman, expressed "sadness and humiliation" about the division of Christianity and the slow pace of the churches in coming to terms with the problem.

Metropolitan Mar Thoma Juhanon of the Mar Thoma Syrian Church of Malabar, a World Council president, emphasized that in the early church the experience of living in the Christian community was more important than doctrine. He criticized an "over-intellectualisation" of the problem in the West and suggested the problem may be solved in India and the churches of Asia, for example, while theologians in America and Europe are still arguing about it.

The Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington, D.C., said that while church leaders have experienced unity in top-level ecumenical gatherings, this has not been brought home to the local church.

Speaking of the multiplicity of churches on the local level, he said, "we have a whole apparatus which keeps producing divided churches which force people to live in separation".

He called upon church leaders to "set before the churches in broadest terms some outline of the goal we seek".

Dr. Reinold von Thadden-Trieglaff, a Lutheran layman and organizer and secretary of the famous Kirchentag rallies in Germany, said that modern men and women living in isolation in today's world look to the churches for a new vision of unity, but are always disappointed. He said they will remain disappointed as long as the church only discusses and argues about unity and does nothing to achieve it. "People want to live - not discuss - unity", he declared.



A section of Professor d'Espine's report noted that the World Council of Churches, by putting the proposal before the churches, "would not be imposing on them in a conception of unity, but would be leading them to ask themselves in the face of a concrete proposal, whether valid biblical and theological reasons absolutely compel them to reject it, or whether their possible objections are not in the last resort the result of merely human traditions and preference".

#### Religious Liberty Guides Given

Religious liberty was the focus at another Committee session. Two reports were presented. One dealt with the broad subject of the nature and basis of religious liberty. The other dealt with "Christian Witness, Proselytism and Religious Liberty".

A set of principles was proposed for member churches in their relationships with each other by the proselytism and religious liberty commission, under the chairmanship of the Rt. Rev. Angus Dun, Protestant Episcopal bishop of Washington, D.C.

Bishop Dun pointed out that although the Council could not impose any code of conduct on its member churches the standards of practice set forth have fairly wide acceptance among the Council's member churches.

Goals set forth include the following:

Respect on the part of churches in the Council for the convictions of other churches and help for each other to "rise above our respective shortcomings" through frank theological exchange, common worship and mutual service.  
"When in exceptional cases private or public criticism of another church seems to be required of us, we first examine ourselves ... always to speak the truth in love to the edification of our churches."

Recognition of the right of the mature individual to change his church allegiance if he is convinced this is God's will for him.

Establishment of and maintenance of religious liberty for all churches and members in every land.

Disavowal of pressure on the part of any church by offering material or social advantages or during times of helplessness or stress.

Regard for the conscientious decision of marriage partners of different communions as to their future church allegiance while making clear the position of the communion.

Pastoral concern for the unity of the family in the regard to changes of affiliation in the church membership of children.

Pastoral care in receiving members from other churches if motives for seeking new membership are "wordly or unworthy" such as being under discipline for moral laxity.

Consultation about changes of membership between churches involved but "if conscientious motives and sound reasons are apparent, no obstacles should be placed in the way".

Help to churches already present in a given area which are weak to renew and strengthen its ministry by sharing through personnel exchange and skill and resources rather than establishing competing mission of another church.



The commission called on member churches to disavow proselytism as defined in the report. "Proselytism is not something absolutely different from witness, it is the corruption of witness. Witness is corrupted when cajolery, bribery, undue pressure or intimidation is used - subtly or openly - to bring about conversion." It also mentions "comparing the ideal of our own church with the actual achievement of another" and personal and corporate self-seeking.

\* \* \*

A special commission on religious liberty headed by Dr. Alfred Carleton, Boston, Mass., Congregational missions executive, outlined the Christian basis for "the right of every human being, as a member of society to be free from coercion in religious matters" and to be free for the "proclamation of his faith and the expression of its implications among his fellow men".

The commission report admits that Christians have not "always taken the lead either in originating or undergirding progress in human thought about liberty".

"Too often we have taken over, only reluctantly or tardily, the fruits of general human reflections on these subjects ... Freedom has often been most grievously transgressed - nor are the churches of our own day guiltless."

Pointing out that Christians are called upon to exemplify patience and humility in relations with the world and each other, the document underscored that "it is an essential characteristic of the Gospel that God himself does not use force to win our allegiance".

When either the state or society uses force in matters of religion, it denies its own nature under God, the commission report declared.

The commission was established at the request of the Central Committee in 1957 when members of the Central Committee expressed concern about curtailment of religious liberty in Communist states, lands where Roman Catholicism was the dominant religion, and countries where established religions related to the state make the exercise of religious liberty difficult. The report deals with the nature of religious liberty generally, not specific situations.

"The use of coercion by the churches under any circumstances, is an adulteration of the Christian witness - direct denial of principles fundamental to the Christian faith."

Christians must observe the same principle among themselves, the commission added. "Intolerance, misunderstanding, harassment of other Christians, and the suppression of minority communions all vitiate the message we proclaim.

"In particular, we must oppose any ecclesiastical institution which seeks to avail itself of political power to enforce religious uniformity, or to claim for its own advantage any compulsion which may be exercised by civil authorities."

#### Seven Steps for Peace

A WCC expert on international affairs told another session that the leaders of the Soviet Union and the Western Powers should stop trying to fix the blame on each other for past failures and should concentrate on opportunities for improving the world situation.

Dr. O. Frederick Nolde, of Philadelphia, Pa., and New York, said this course is necessary because "in this tense atmosphere, the possibility of further deterioration or of miscalculation places mankind in a precarious position which can be ignored only at grave risk".



Dr. Nolde is director of the Commission of the Churches on International Affairs, a joint agency of the WCC and the International Missionary Council.

He said that "the international situation in its external manifestations is more dangerous than at any time since the break-up of the Summit Conference and perhaps since the end of the Korean war".

At the same time, he added, "in its fundamental aspects, the situation is not different from that which existed before the Berlin crisis and the exchanges of visits by the heads of governments".

"Although relations between the major Communist powers and the Western Powers stand at a low ebb, an improvement is clearly possible if both sides are so minded", he declared.

Dr. Nolde outlined seven steps towards solution of world tensions:

1. There should be an emphasis on peaceful competition where differences exist, and co-operation where fundamental principle is not compromised - but both will require "stern effort".

"An emphasis on such competition and co-operation", Dr. Nolde stressed, "may avoid the risks involved in the Soviet conception of co-existence and also the dangers in the view advanced by such groups as Moral Rearmament, that co-existence is impossible and morally undesirable."

He added that "according to present indications a relationship of peaceful competition and co-operation could be more readily worked out with Soviet Russia than with the People's Republic of China".

2. There should be an identification of the factors in the situation which make for division to help bridge the gap between the Communist and non-Communist world. Dr. Nolde said the CCIA is concerned with the study of the possibility of setting up an inter-governmental committee to study basic differences and the specific frictions they cause.

3. There should be an acceptance by leaders of all governments of essential rules of behaviour in negotiation. He said "an international ethos is a fundamental pre-requisite", but since this has not been achieved, there should be "a limited number of elementary but basic rules of conduct".

4. There is need for the reduction and regulation of armaments under international control. The present deadlock must be broken and the forthcoming General Assembly of the United Nations should try to give "clear and unmistakable directives on an equitable starting-point for disarmament or, at the least, for negotiations".

5. There should be an agreement on the cessation of testing, with provisions for control. Such agreement would "set the stage for agreements in other fields, including arms reduction".

6. There should be particular efforts to keep the situation from deteriorating, where the powers are in direct conflict and there is no acceptable solution. "To hold it until a mere favourable movement appears will in itself represent an advance", Dr. Nolde said. He mentioned particularly "the persistence of difficult problems such as Berlin and Germany (is) disturbing, but not an occasion for panic".

He added that where there is danger that the great powers will clash openly in new areas, as in certain countries of emerging independence, all appropriate UN aid should be given, whether in the form of UN personnel on the spot or of multilateral programmes of economic and technical assistance.



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7. There should be an emphasis on seeking a solution through normal channels such as the United Nations or at conferences at various levels "with patience and persistence". Dr. Nolde noted that "the tensions of the moment have forced an emphasis on the technical aspects of power and defence" which threaten to paralyse diplomacy. "Blusterings, threatenings and name callings should give way to calm consideration of problems on their merit and a readiness to conciliate rather than insistence on the perfection of a position."

Another CCIA presentation dealing with Africa emphasized that although the new Africa will show many new political patterns, "Christian concern for the right of the worth of man involves insistence on respect for the Rule of Law, as essential to a just society".

"The rights of African states to devise their own systems must be respected", Sir Kenneth Grubb, London, CCIA chairman, declared, but the churches must be concerned that the new states have laws dealing with such fundamentals as freedom from arbitrary arrest, an independent judiciary and public trial and the right of habeas corpus and make provision to protect the equality before the law of all persons and communities.

Sir Kenneth said that "former colonial governments should be willing to assist their former wards with capital, technical resources and personal services rendered not as masters, but as equals and friends".

He said that while the traditional patterns of Christian mission will be changed, the work of the Church on the continent is not ending, but that "it enters a new and more demanding phase in which the setting and relationships ... must be radically transformed".

The CCIA minutes also expressed concern that the French church will continue to press for a resumption of negotiations on the problems of Algeria and that the welfare of the communities concerned in the international situation will be their primary consideration.

#### Population and Family Planning

A call for bold discussion among Christians of the doctrine of responsible parenthood - or family planning - was also issued to the Central Committee.

Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion's Lambeth Conference of Bishops, suggested that the time has come for a full ecumenical discussion of the whole area of the theology of sexuality and of marriage itself.

Speaking on "Population and Family Problems", the former Protestant Episcopal bishop of Olympia, Washington (USA), said that despite "perplexity and division within the Christian camp" there is an astonishing degree of consensus, particularly among Anglicans and Protestants.

He referred to a compendium of statements on responsible parenthood and population compiled by Dr. Richard M. Fagley, New York, executive secretary of the Commission of the Churches on International Affairs.

Bishop Bayne said that it is of great importance that "the area of disagreement, within the Christian family, is not as to the principle of family limitation itself, but rather as to the permissible means of such limitation".

"The flood of new souls for which there are not even the bare necessities of life awakens and disturbs us ... and confronts us with a host of problems with which men and nations must deal. But the theology of the family is in no



sense a theology of population limitation ... it is rather a truer and deeper sense of responsibility person to person, husband to wife, parent to child, citizen to citizen."

He said the phrase "over-population" is a dangerous one because the real problem is not the gift of life itself, but rather the imbalance between our needs and resources.

"It would be folly to try to predict what the 'right' population of the earth should be. What matters is the way we deal with the life we have and the knowledge we have", Bishop Bayne said.

He spoke of the "uncompromising brutality of the destruction of family life in many parts of the world in our time - whether it be in the communes of China or in the industrial areas of South Africa or the successive polygamy of North America".

In every church and tradition, Christians are agreed in "seeking for a new and deeper statement of the theology of sexuality and family life", the bishop said.

"Actually, most of the time, Christians are like anybody else - they live on the inherited wealth of the answers and institutions of earlier and simpler times, clearer times", he said. But "the corrosion of family life is so relentless in our time and the flood of life so pressing, that none of us can rest content with the old answers".

There is a growing consensus among Christians that family planning - responsible parenthood - in some form may be a duty for Christian parents. He suggested that more ecumenical discussion and study centre on "the technical and moral theology of the means of family planning".

Discussing the differences among various churches, he said "here official Orthodox thought tends to be most conservative, regarding abstinence as the only permissible method. Roman Catholic doctrine has officially endorsed the use of periods of sterility as well - indeed, informally at least Pope Pius XII lent encouragement to this means when he said 'one may even hope ... that science will succeed in providing this licit method with a sufficiently secure basis, and the most recent information seems to confirm such a hope'".

But Roman Catholic discipline, he said, is still rooted in the categories of what is "natural" and the now widespread experimentation in the use of "drugs to induce temporary sterility looms on the horizon as a development which may lead to re-evaluation and re-interpretation of this whole pattern of moral theology".

At the very least, he said, common study would be helpful as an exercise in understanding. "It is unlikely that other than Roman Catholic moralists will make extensive use of the apparatus of natural law, but it may be that study together will open up a way of wider consensus, as yet unsuspected."

On the Protestant side, there is a clear need for something more authoritative than merely the wisdom of the individual conscience."

Dr. de Vries, chairman of the World Council's Department of Church and Society, said that he could not share the notion "that it would be technically impossible, at least up to the year 2,000, to produce enough food in caloric value, for the world's population". But to provide for food of sufficient quality is technically much more difficult. He said Asia south of the Himalayas and the Mediterranean are in the most difficult position in providing adequate food for their populations.



"But let us not forget that 60 per cent of the world's population lives there now and it will soon be a full two-thirds. People more fortunately located cannot say 'Am I my brother's keeper?' and regard the world problem as a local one. Far too little is being done to assure future food supply."

"A difference of one per cent in the rate of population increase would exactly double or halve the possible improvement in standard of living", he said. On the subject of international economic assistance, he said "our common Christian responsibility cannot accept a state of affairs where the larger part of the world's population is on such a continuous treadmill."

"The churches cannot abstain in this struggle for human dignity. They should put the challenge of the world scene before their members and their governments. They should also share generously not only to alleviate present hunger and disease, but also to attack the root causes of misery and malnutrition", he said.

"The action of Christians and churches all around the world can help our brethren in acute human need to live a family life without the nagging fear of more children who cannot be properly fed. We can also help them work out, in faith and obedience, how responsible parenthood can be exercised."

#### Help to Areas of Acute Human Need

Approval for a massive programme of Christian assistance to areas of acute human need was given by the Central Committee. Dr. Robert C. Mackie, chairman of the WCC's Division for Inter-Church Aid and Service to Refugees, presented the report.

The Committee called upon the churches to "act imaginatively and generously" both through their own missionary and service agencies, and through the inter-church channels of the Council, and confirmed previous action asking them to support the five-year 'Freedom From Hunger' campaign of the Food and Agricultural Organisation of the United Nations.

The Division's programme includes three lines of action: developing comprehensive demonstration projects in carefully chosen areas; extending its material aid programme to provide resources until the projects can be gotten underway; and recruiting and training Christian men and women with technical competence to serve in these areas.

Dr. Leslie E. Cooke, director of the Division, spoke to the Committee and several hundred townspeople of St. Andrews and neighbouring communities present for the open meeting. He gave some practical examples of the type of aid envisioned, such as the Bengal Refugee Service project in Calcutta, which will tackle the mammoth problem of refugees in the Calcutta area, and a planned demonstration project for Chile to assist in developing better agricultural methods. He said that programmes begun in emergencies have been continued "throughout the long aftermath". Feeding programmes "have exposed the need not only to provide food but to tackle the causes of hunger", "The requests of the churches for inter-church aid have often proved to be requests for enterprises which will lift economic standards." Opportunities for service are provided by the emergence of new nations "and now claims for social and economic justice in Asia, Africa and Latin America", he declared.

The Committee heard that the inter-church aid programme for projects in countries outside Europe has jumped from \$185,000 in 1955 to \$800,000 in the first six months of 1960. Inter-church aid in Europe amounts to \$1,700,000 a year. The report emphasized that this work was not to be seen in isolation but



"as part of the whole purpose of the World Council in furthering Christian unity, in seeking renewal of the churches, and in strengthening them in their common witness to Jesus Christ as Lord".

The work of the Division in relation to refugees and homeless people was highlighted in a speech by Dr. Edgar H.S. Chandler, director of the Service to Refugees. He said 220,000 refugees were resettled by the Council overseas in the past 11 years, thousands helped to find jobs and homes in their countries of asylum, and other hundreds of aged and difficult-to-resettle refugees cared for. Dr. Chandler pointed out that behind the large numbers reported were the many persons who must be cared for personally and individually.

He reviewed the role of the churches in World Refugee Year and warned that the success of the Year was not without its dangers. "The impression might be easily gained that now the refugee problem is solved. This would be disastrous. There are multitudes of refugees who have not yet been helped and whose plight is made worse because of disappointed expectation."

The Central Committee called on the churches to enable the Division to complete its World Refugee Year commitments and to continue its ministries to refugees and homeless peoples. "It is imperative to assure the multitudes who are waiting for help that they are not forgotten or forsaken by the churches but are continually held within the fellowship of prayer and service."

#### IMC Votes for WCC Integration

It was reported in another session that the Administrative Committee of the International Missionary Council had unanimously adopted a plan for integration with the World Council of Churches. Action was taken at its meeting last week in St. Andrews.

It was also reported that 24 IMC member councils have indicated approval of integration proposals, six have the matter under consideration, and five have made no response.

The plan, approved by the Administrative Committee, will now be re-submitted to the member councils for their final endorsement. It will become final - unless vetoed by six or more of these councils within the next six months.

The World Council has also carried on a similar process with its member churches to get their approval for the plan. At the latest count 83 churches had replied positively, five negatively. The WCC has 172 member churches.

Final integration is expected to take place at a ceremony at the WCC's Third Assembly in New Delhi, India, November 18 - December 5, 1961. EPS, Geneva

#### Congolese Will Direct Baptist Missions

(New York) - When American Baptist missionaries return to the newly independent Congo, Congolese Christians rather than the missionaries will assume direction of mission, denominational officials have announced in New York.

Congolese Christians already had taken over a number of leadership jobs, they reported. And while missionaries had not anticipated the recent crisis, they had previously arranged for nationals to assume specific responsibilities in case the missionaries had to leave.

EPS, Geneva



Patriarch Deplores Fear of Publicity

(Athens) - Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, has been quoted by an Athens newspaper as having said he is "against the prevailing tendency of avoiding publicity of some events which are unfavourable to the church".

"The church is the people, and consequently the people must be aware of all events concerning church life", the Patriarch said. "The freedom of the press becomes a reality ... only if those who are under censure of it do not protest against the censure, but try to put in order the matter which is being checked."

EPS, Geneva

Missouri Lutheran Hails Ecumenical Movement

(Milwaukee) - A prominent theologian of the Lutheran Church Missouri Synod has told a meeting of that denomination's 46th Synodical Conference in Milwaukee, Wisc., that the ecumenical movement is one of the most significant developments of church history.

"No professing Christian, no church or group of churches can permanently ignore it ... All will have to make some contribution to it, however positive or negative it may be", said the Rev. H.J.A. Bouman, of Concordia Theological Seminary, St. Louis, Mo.

He added that Lutherans were willing at any time to enter into conversations concerning their faith with others under circumstances that make true testimony possible. The Lutheran Church Missouri Synod is not a member of the National Council of Churches or the World Council of Churches.

Professor Bouman said he did not question the objectives or sincerity of these bodies, but that he questioned "an ecumenism that seems to encourage or tolerate side by side mutually contradictory theological emphases, and an ecumenism that appears to suppress religious differences by reducing Christian confession to a single, umbrella type affirmation of Jesus Christ as God and Saviour".

EPS, Geneva

New Restrictions on Equatoria Missionaries

(Khartoum) - All Christian missionaries have been ordered by the governor of Equatoria, the most southern province of the Sudan, to close down their bookshops and any other business-connected enterprises they operate.

The move was the latest in a long series of restrictive measures imposed on missionaries by the government in a campaign for the "complete Islamisation of the Sudan".

EPS, Geneva

Congolese Document Denounces Missionaries

(Fribourg, Switzerland) - The Congolese National Movement has issued "secret instructions" to its militant members to single out Christian missionaries as the "greatest enemy" of the people, according to KIPA, Swiss Catholic press agency.

The agency said the document received from "an absolutely reliable source" showed extreme hostility towards the missionary movement and described the Soviet Union as a reliable ally and friend.

KIPA quoted the document as saying: "The greatest enemy of our initiative is the clergy. It has the greatest monopoly over the people. Russia must be employed to paralyze it. Never respect the clergy ... seek to make life as miserable as possible for it ..." EPS, Geneva



In Brief

The executive committee of the 83-member World Presbyterian Alliance has sent a letter to its 10 member bodies in South Africa voicing "deep concern" over the racial turmoil and asking how the alliance might best be of service in the situation.

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A Protestant Episcopal clergyman from Kansas City has been named the first American bishop of the Church of the Province of South Africa (Anglican). He is the Rev. Robert H. Mize, 53, who, during a leave of absence as director of St. Francis Boys' Homes in Kansas, has been serving at the invitation of Archbishop Joost de Blank of Capetown as assistant on the staff of St. George's Cathedral in Capetown. Mr. Mize is bishop-elect of the diocese of Damaraland, an area of some 332,000 square miles covering the mandated territory of South Africa with a total population of 350,000, of whom 12,000 are Anglicans.

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Since 1952 the number of German Evangelical foreign missionaries has increased from 499 to 942, according to recent figures released by the Evangelical Church in Germany (EKD). Pastor Curt Ronicke of Bethel, former director of the Bethel Mission, is the new president of the German Missionary Council, succeeding Dr. Walter Freytag of Hamburg, who died.

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"Students and Segregation" will be one of the major topics discussed by 750 US youth at the National Student Christian Federation meeting to be held in Denver, Colo.

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The Rev. Dr. B. Foster Stockwell, a missionary who for 35 years was president of Union Theological Seminary, in Buenos Aires, Argentina, has been elected Methodist Bishop of Lima, Peru, by the Central Conference of Latin America. At the same conference, Bishop Sante Uberto Barbieri, of Buenos Aires, a World Council of Churches president and the only other bishop in the Conference, was re-elected to his fourth four-year term.

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The Rev. Peter Mathews, executive director of the Mindolo Ecumenical Foundation, Kitwe, Northern Rhodesia, will visit the United States and Canada in September for a two-week combined fund-raising and thank-you mission.

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Dr. Garfield Williams, 78, died on August 10 while travelling by train from his home in Devon to Exeter, England. The former dean of the Church of England cathedral at Manchester, Dr. Williams also served the Student Christian Movement, taught in India and was secretary of the Missionary Council of the National Church Assembly.

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Grants totalling more than \$1,000,000 for theological education in Africa, Asia and Latin America have been approved by the International Missionary Council's Theological Education Fund. The total includes \$100,000 announced earlier for the development of a university-level theological school in the Congo. \$100,000 will also go to Immanuel College (Anglican and Methodist) in Nigeria and \$86,500 to the Association of East African Theological Colleges. EPS, Geneva

